/21 cont./

137 GUAYABO /guava/. -- This fruit-bearing tree is found
824 wild and cultivated; it is of medium size, and the fruit, when
[245] ripe, is yellow on the outside and purple on the inside, and its bittersweet flavor is very pleasant and laxative. The green fruit and the roots are astringent; the Chiriguano know it by
[262] the same name. The wood has no use at all, and even if it did, the Indians would not use it because it produces edible fruit. They regret it when any of these trees and others, like the algarrobo, are destroyed.

GÜEMBE. -- This plant thrives on the trunks of high trees, where it puts its root, and others which penetrate the ground
[492] hang down from there. The roots and lianas are dark in color; very strong and durable halters are made from its bark; it is not found everywhere. One encounters it from the left bank of the Parapiti River; its fruit is similar to that of maize, for which reason it is called maize of the air, and it is edible.

HIGUERA AMERICANA /American fig/. -- This is the
[262] guapoy of the Chiriguano and the bibosi of the populace; al-
[757] though the fruit is rather sour, it is edible. Bats like it, and it is annoying to have this tree near the dwellings; it has a milky juice like the common fig tree, which, applied to wounds, heals them. In addition to the above fig tree, there is the
[245] common one which flourishes with very little care, in the towns,
[439] especially the Mission ones, it is widely cultivated by the
[431] natives and its fruit is used by them for gifts and trade with the whites.

244 MANDIOCA. -- This plant is called "Mandio" or "Mandiporopi" by the Chiriguano Indians. A little book written by a Jesuit missionary of the old Paraguay missions relates that this plant was left to those Indians by Saint Thomas the Apostle who, according to their tradition, came here to preach the doctrine of the Redeemer. Mandioca is
[252] an excellent food and very digestible; it is eaten boiled,
[262] roasted, and fried in lard. It is a plant cultivated by whites and by Indians.

/23 cont./ some trees[1] are covered with long
137 sharp points and others are not, only having an occasional im-
824 perceptible sharp point; the fruit of both is pleasant and serves
939 for gifts and trade for the Indian, who sells it to the whites,
431 the ones who, rushing to get rich more quickly and easily, are
648 little concerned about the nopal and the fig tree. In Chiriguano
it is called "Saini."

PALM or PALMER. -- The palm tree has congenial places, where immense forests are formed and sometimes grow all around a lake like a great garland; it is a very tall and smooth tree without a single branch. Its leaves are in the form of a
435 fan and are used to make hats and for sieves, which are sold
342 for 30 or 40 centavos apiece. The wood is good for joists in houses, and it is also split into shingles for roofs and is quite durable, if the precaution is taken of cutting them after the full moon. In Chiriguano it is called "Carandai," and the place which they occupy, "Carandaiti," palm grove.

PALMA CHRISTI. -- A not very durable plant, it grows to a height of four meters, has a soft, hollow trunk, large leaves, /24/ and flowers in the form of a bunch of grapes. The seeds are found inside little burrs, like chestnuts; said burrs in some plants open by themselves in the warmth of the sun, while others must be opened or carefully broken with a little hammer or a stone. [illegible] name indicates that it is a beautiful plant, but this beauty is in the broad, abundant petiolate leaves. There are several types with reference to
757 size and quality of seeds; I know five kinds. Castor oil is
302 extracted from this plant or from its seeds for use as medicine; we use it in the missions to fuel the lamp of the Blessed Sacrament, and the Chiriguanos mix it with "Achiote" seeds and put the resulting cosmetic on their faces and on their calves down to the feet. In Chiriguano the plant is called "Causiro," and the oil, "Yandi." Even the leaves of the
957 palma Christi are medicinal, some being hot and others cool; thus when headache is a result of overexposure to the sun, the leaves of the white spurge are applied; if, on the other hand, it is the result of high humidity, the leaves of the red spurge are applied. The seeds of the dark purple spurge are very small, but contain more oil than others.

[1] [i.e., Nopal trees, -Analyst]

/160 cont./

574 The Chiriguano is naturally hospitable, and the stranger is welcomed in any hut of an Indian; he considers himself privileged to receive great persons, equals, and inferiors in his hut, which he at once moves out of in the case of the first, accomodating himself in the plaza or in the corridor, and renders him every service within his ability. The woman brings him water and cooks for him, and the man brings firewood and even takes out to pasture the animals with which he is to continue his trip.

574 178 [431] [273] If the Chiriguano has anything available, such as eggs, chickens, etc., he asks nothing for them and is quite happy if the stranger /illustration appears here/ /161/ gives him whatever he wants to when he takes his leave. If he has any of his pretasted liquor available, the first thing that he presents to his guest is a cup of this beverage. But today the situation is causing changes in their simple customs because of the refined ones of the civilized person, who has taught him to sell a chicken for as much as one boliviano. It is no longer as it once was, because his home was not respected (1).

1. Today they receive friends and acquaintances with respect and affection, because some guests or transients took advantage of the native by demanding things or persons to which they had no right.

622 527 [221] It is also a duty of the cacique to determine the time when the fiestas or public drinking sessions are to begin and their duration; these are generally held before and after planting, before and after harvest. If the rain increases and the previous harvest was very scant, the planting is advanced so that the maize will mature earlier and they will have something to drink for Easter. During the other months of the year the cacique directs the public fiestas, the general hunts for jabalíes /wild boar/, quiriquinchos, /ostriches/, deer, chuñas /cranes/, and other wild animals (2).

622 224

2. Whenever and wherever maize does not grow in quantity, the Chiriguano imitates the Toba

273 824 171

[Text Continues on P. 221]

/251 cont./

Other Comestibles

226 184 After this digression I return with an account of comestibles in order to end the chapter now. The Indian finds in everything goodness and sweetness for his molars. He is very eager for fish, [437] but not all the tribes have it nearby; when they learn that there is fish in abundance on the banks of the big rivers, they travel as far as 150 kilometers to barter; they take maize or meal and trade it for fish. Those who live on the river banks are valiant fishermen, with no distinction by sex; they fish with hooks, staying in the water for hours, but they know with great sensitivity when the fish has taken the bait into its stomach; others fish with nets, which they have in every size, as I have seen on the Parapiti River, as well as on the Pilcomayo, near the Pirapo toward the west (2).

[438] [435] [431] 2. The Indians who bring fish back to their tribes do business, selling them at 10 and 20 centavos each; they also eat them and present them to friends and relatives.

226 Others make large baskets of hollow cane, open at a single point, put them in the river, and the fish go in without being able to get out; these baskets are called Pari. Along the rivers I even saw two lines of rocks sticking out of the water and ending /252/ in an angle, where the water forms a small waterfall. There, at the angle, they put a big net or other apparatus and catch many fish. They call this apparatus Itapare; even the carcancho /a bird/ will place itself at the angle and have a breakfast of fresh fish.

Finally, at waterfalls eight or ten meters high, they place close by a big net which gets all the smaller or medium-sized fish, since the big ones go up and down easily, while the former fall into the net; in the places where the fish are small, they divert the course of the stream and thus manage to catch all those which are left without their element.